Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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GREENE MEMORIAL NUMBER.

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Daniel Crosby Greene.

Ancestry

The first offering for missionary work in Japan was made (probably Jan. 7, 1828) by a little company assembled at the house of Mr. William Ropes, in Brookline, Mass., to pray for the conversion of the world, and among those gathered is believed to have been Rev. David Greene, who, that same year, began his twenty years' service as one of the secretaries of the American Board. His wife was a daughter of Jeremiah Evarts, who also served the Board for twenty years as treasurer and secretary, and was a granddaughter of Roger Sherman, one of the signers of the Declaration of Independence. To Mr. and Mrs. David Greene were born twelve children, among whom Daniel Crosby was born in Roxbury, Feb. 11, 1843. In consequence of a railroad accident, which resulted in partial paralysis, Mr. Greene resigned his position with the Board, and, for five years, lived on a farm in Westboro, thirty miles west of Boston, where Mrs. Greene died in 1850. Two years later his home was destroyed by fire, and the family removed to Windsor, Vermont, where they remained eight years, the oldest daughter being housekeeper. Mr. Greene died in 1866, three years before his son became the first missionary of the Board to that land for which he had been one to make the first offering so long before.

Education Marriage

Crosby Greene and his older brother Roger (now Judge Greene of Seattle) prepared for college at the Windsor high school, a mile and a half from their father's farm, also helping morning and evening with the chores, and with the other farm work, as they had time. Crosby is said to have been a bright, obedient, affectionate boy, who quickly won the hearts of all who visited the family. He entered Middlebury College in the spring of 1861, remaining there till the end of

freshman year, but removed to Dartmouth in the fall, entering as sophomore and graduating in 1864. He largely supported himself by teaching during the summer vacations, but during four months, in the summer of 1862, he served in Virginia as a private in the 7th squadron of the Rhode Island cavalry.

After graduation he taught for one year in Palmyra, Wisconsin, and one in Waukegan, Illinois. He had intended to become a physician, but during his work as teacher he was so impressed with the need of Christian workers that he decided to study for the ministry; accordingly, he entered Chicago Theological Seminary in 1866, studied one year, and then finished his theological course at Andover, in 1869. The family, meanwhile, had returned to Westboro in 1860, and when his sister (now Mrs. Loomis) entered the high school that fall, she was at once attracted by the appearance of a slender young girl, dressed in black, who was also just beginning her studies. The two girls agreed to sit at adjoining desks, and became warm friends. Later, at a school party, Crosby was introduced by his sister, to her friend, Mary Jane Forbes, and the result was that they were married at Westboro, July 29, 1869, the day after his ordination in the same place.

Appointment to Japan

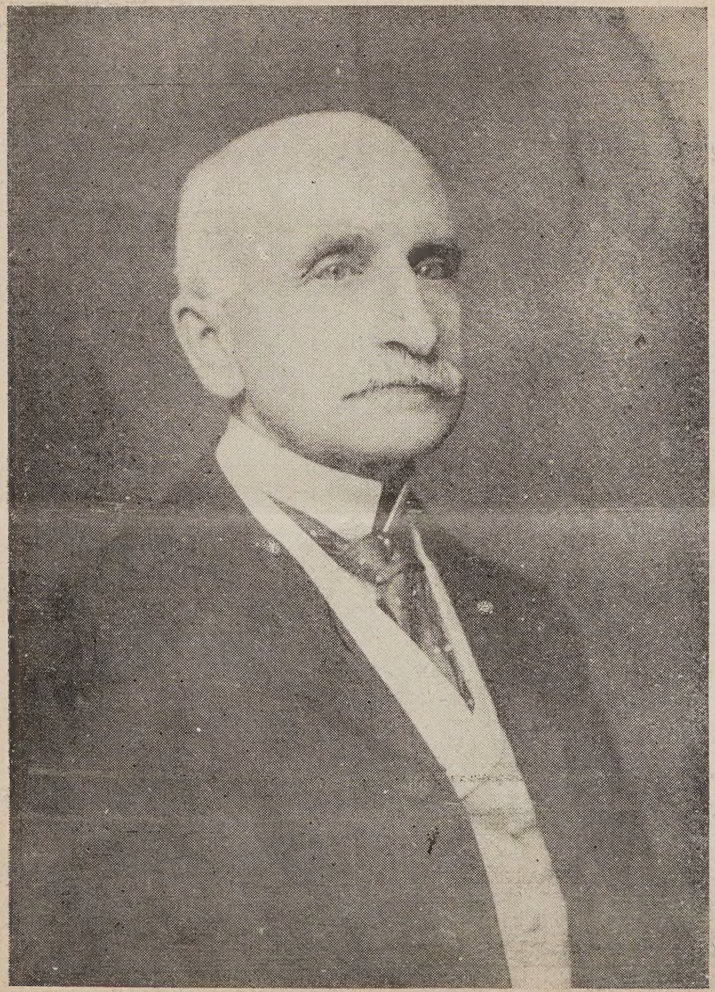
Two weeks before this, on the 13th, the Prudential Committee had agreed to recommend the Board to open a mission in Japan, and this was ratified by the Board at its meeting in September, in Pittsburg, the only meeting of our Board in that city. Mr. and Mrs. Greene were appointed the first missionaries to this land, the money accumulated from the offerings forty-one years before, being used towards the opening of the mission, and they sailed from San Francisco, Nov. 4, on the America, arriving in Yokohama, after a good average passage of twenty-six days, on the last day of that month. This was only a few months after the opening of the first Pacific railroad, and the opening of the Pacific Mail line to Japan and China.

Conditions on Arrival

It was then ten years since the first missionaries (of modern times) had come to Japan, but there were only thirteen or fourteen in the country (all but one being in Yokohama, Tokyo or Nagasaki), and only nine Japanese had been baptized. It was the second year of the new era (Meiji), and the Imperial Court had been removed from Kyoto to Yedo, which had become Tokyo, but the new regime was still hardly established, the *daimyō* still held much, if not all, of their old power, and traveled, as before, accompanied by large retinues, with the people prostrating themselves by the roadside, before them; the streets of the capital were thronged with two-sworded *samurai;* the government was openly hostile to Christianity; everywhere could be seen the proclamation, "The evil sect called Christians is strictly prohibited"; during the years 1868–9 several thousands of Roman Catholic Christians had been taken from their homes near Nagasaki, and sent to distant parts of the country; and no railroad yet existed in the whole land.

Home at Kobe

Mr. and Mrs. Greene soon proceeded to Tokyo, and spent the winter there, taking a house in Tsukiji (where the foreign concession had not yet been opened), and conducting Sunday services in their house in English (believed to be the first regular Christian public worship in the capital), but at the request of Dr. Blodgett they re-opened the question of location, and removed to Kobe, where they arrived March 31, 1870, being then the only missionaries in Japan between Yokohama and Nagasaki, with the single exception of Bishop Williams, in Osaka. They first lived at the place now called No. 22, in a four-roomed bungalow, afterwards occupied by Dr. and Mrs. Berry, and removed to make room for the house built by Mr. Jencks, but soon built the house long occupied by the Atkinsons, and now by the Stanfords. They were the only missionaries of our Board till the arrival of Mr. and Mrs. Orramel Gulick a year later (March, 1871).



Rev. Daniel Crosby Greene, D.D., LL.D.

Mrs. Mary Jane Forbes Greene.

The Present Stanford House, Kobe, Built by Dr. Greene in the Summer of 1870.
First House Built by the Mission.

First Chapel of the Mission, 1873, Motomachi Shi Chome, Kobe, where Dr. Greene began Religious Services. Long since disappeared.

First Work

For some time no direct work could be done, the danger of listening to Christian teaching being vividy shown by the arrest and imprisonment till death, of Mr. Gulick's teacher, Ichikawa, in 1871, and the imprisonment of the official who befriended Mr. Gulick during his visit to Kyoto, in the following year; but, besides studying the language and making acquaintances, Mr. Greene was the leader in the organisation of the Union Foreign Church of Kobe, was its acting pastor for sometime, and was instrumental in getting land and building for it. Feb. 19, 1873, an indirect result of Ichikawa's death in prison, the edict was issued, which brought about the withdrawal of the public proclamations against Christianity (though even a year later the Kyoto government wrote to the Kobe authorities, asking why missionaries were allowed to carry on their work there), and very soon advantage was taken of it to open a place on Moto Machi for the sale of Christian books, and for regular preaching, and there the first church, in all this part of Japan, was organised with eleven members, April 19, 1874.

Removal to Yokohama. Bible Translation

The organisation of this church formed a fitting conclusion to Mr. Greene's pioneer work, and two months later (in June, 1874) he moved to Yokohama, to take part in the translation of the New Testament, building a house at No. 223 Bluff, on the site of Mr. Loomis's present house. The committee of translators consisted of Dr. Hepburn, Dr. S. R. Brown, and Mr. Greene, the first two being much older than Mr. Greene, both in years and in service in Japan, but there is good reason to believe that the share of Mr. Greene and his helper, Mr. Takayoshi Matsuyama, was of no small importance in the work. Besides his share in the translation he had special charge of the publication of the work, and also edited an edition of the New Testament in Chinese for Japanese readers, a work of great value at that time. Besides this he and Mrs. Greene were constant helpers in the Shiloh Church (which had recently been organised by Mr. Loomis), and he supplied the pulpit there for a considerable time after the departure of Mr. Loomis. In 1879 he received the degree of D.D. from Rutgers College, especially pleasing to him because of the former close connection between that college and the opening of the new life of Japan, and, early in the following year, the work of translation was finished, Dr. and Mrs. Greene celebrating the occasion by a walk to Yokosuka.

First Furlo

They had now been more than ten years in the country, and this seemed a fitting time for them to take a furlough, but the Prudential Committee was loth to admit that any length of service formed a claim to a furlough, and it was only with some difficulty that permission to take a furlough was obtained, and even then an effort was made to avoid making a precedent by putting it on the ground of health. Dr. and Mrs. Greene were at home from May 1880 till November 1881, living much of the time at Westboro. On their return to Japan there was some thought of sending them to open a new station at Kochi, on the south side of the island of Shikoku, but the need of reinforcement in the Dōshisha, especially in view of the proposed opening of a course of theological training ("bekkwa") for students who could not use English textbooks, resulted in the decision that they come to Kyoto, and so they did in December, 1881, continuing there just six years.

Life and Work at Kyoto

In Kyoto Dr. and Mrs. Greene built the house opposite the Dōshisha campus on the west, now occupied by the Cobbs, and, with their large family of children and social habits, this became the social center of the station. Sunday services in English, soon begun by the station, were held in this house till about the time of the departure of the Greenes, and here was held the mission meeting in 1883. Dr. Greene's especial work was in the Old Testament, and he was the first one to explain the new views as to the

formation of the Pentateuch, to the Mission, but also he shared with the others in the teaching in the academical department. Besides this he made the plans and supervised the erection of the first three permanent buildings of the school,—the Recitation Hall, Chapel, and Library. In addition, both he and Mrs. Greene were active in the evangelistic work of the station, especially in connection with the Heian Church, and Dr. Greene did touring in Tamba (west of the city), and had especial oversight of the Mission's work in Jōshu until the Maebashi station was opened.

A Long Furlo

Their work in Kyoto was terminated by their departure, on account of Mrs. Greene's impaired health, in December, 1887, and they spent some time in Breslau, Germany, returning to Japan in April, 1890. Thus Dr. Greene was absent during the time when the negotiations and discussions as to union between the *Kumi-ai* and *Itchi* (Presbyterian) Churches were going on, but he was deeply interested in the movement, and had not a little to do with the early stage of it.

Location at Tokyo

Dr. Greene had already become closely connected with the *Kumi-ai* work in Tokyo and Jōshu, so that it was easily recognized by the Mission on his return to Japan, that Tokyo was the place for him, and there he continued during twenty-three years, thus spending more than half of his missionary life in that great city. In his earlier years there he did much touring in Jōshu and elsewhere, and preached not infrequently in the Tokyo churches. The Reinanzaka and Bancho churches were the ones which he attended most frequently, but he was also interested in the new Kyobashi church, and in all three Mrs. Greene helped a great deal by playing the organ and by taking part in the women's meetings.

Great Variety of Work

But besides this, from the beginning, and more and more, as time went on, he was engaged in a very great variety of work, of which only a few illustrations can be given. (1) From the time of the re-organisation of the Dōshisha in 1899, Dr. Greene was always one of the three foreign members of the Board of Trustees. He not only attended all the regular meetings of the Board, but was often in council with members of the Board in Tokyo, and, for a number of years, was one of the Finance Committee. The Japanese chairman of that committee spoke very highly of the value of his services on that committee, saying "he knows points." (2) He was for a long time, till his death, one of the Board of Managers of Kobe College, was one of the two who drew up the present constitution of that institution, and was especially useful in his service on the Board, because of his acquaintance with Tokyo. (3) For several years he was editor of MISSION NEWS, its present form being due to him; and also he was editor of the *Fukuin Sōshi* (a theological eclectic) nearly all the time of its publication, besides being the active member of the mission committee on publication. (4) From the time of the organisation of the Standing Committee of Co-operating Missions he was one of the Mission's representatives on that body, and for a number of years he edited its annual publication, The Christian Movement in Japan. (5) He drew up the plan for the organisation of the Mission into a juridical body capable of holding real estate under the laws of Japan, and was long one of its directors. (6) He was a very staunch supporter of the school in Tokyo for foreign children, and, for many years, was one of the leaders in its management. Also he was one of the committee advisory to the Language School. (7) He was zealous in teaching that missionaries ought not to confine themselves to direct missionary work, but should enter into the general life of the community, in all its higher forms, and so he was an ardent supporter of the foreign church in Tokyo; in the same spirit he urged that missionaries should take part in the intellectual movement going on around them, and he set the example by long membership in the

Asiatic Society, of which he was for a time president, and by publishing a paper on the interesting sect called *Tenrikyō*. (8) He was one of the committee for the revision of the translation of the New Testament.

It might be mentioned here that Dr. Greene was the deviser of the Committee *Ad Interim* for doing business between the annual mission meetings, being the author of the constitution which was adopted in 1887, and has not been materially changed since then; also he was the author of the suggestion to the *Kumi-ai* churches, in 1894 (at the end of the first quarter-century of the Mission's history), that their Missionary Society become independent of foreign aid, a suggestion which was carried into effect with the following year.

Stanch Friend of Japan

Dr. Greene was always a staunch friend of the land of his sojourn, and taught the Mission that it was its duty to serve the cause of international good will by enlightening the home countries as to the progress and true spirit of Japan, being himself always quick to defend this country against unjust criticisms, and to do everything within his power to maintain friendly relations between Japan and America. It was therefore a well earned honor, when he was decorated last May, with the Order of the Rising Sun, Third Order of Merit.

The End

But gratifying as this decoration must have been to him, it, and the congratulations in connection with it, were a serious drain on his strength, which had not been great during the spring, and he was unable to attend the mission meeting at the end of May, although he came as far as Kobe—his last journey. Early in July he entered St. Luke's Hospital, in Tokyo, and though he got a little better in August, and was able to be taken to the seaside at Hayama, not far from Yokohama, he fell asleep there September 15.

He leaves eight children,—Evarts, professor of history in the University of Illinois, Fannie, who has been teaching for some years in Tokyo, Crosby, a physician in Boston, Jerome, secretary of the Rockefeller Foundation, Mary, widow of Mr. Charles Griffin, Roger, United States Consul General in Hankow, Elizabeth, and Edward, sometime an officer in the United States Navy, and now living in Oregon.

DWIGHT WHITNEY LEARNED.

A Few Memories of Dr. Greene.

Many years ago—so many I shrink from counting them—in the Old South Church, Andover, Mass., a young man was pointed out to me as a Mr. Greene, a missionary going to the then almost unknown country of Japan. I remember thinking and saying how foolish to give up country, friends, and life in America, for Japan.

Three years later, when we reached Yokohama, this same Mr. Greene met us, and gave us a warm welcome to our new home, and to the Japan Mission. And through all the years of work, of pain, pleasure, achievement, or failure, joy or sorrow, our two families, parents and children, have been bound by the closest ties of loving friendship.

A courteous Christian gentleman, a painstaking scholar, a man interested in the affairs of the world, a good father, and a friend of every member of the Mission, these are some of the ways in which I think of him. Once a party of us were visiting temples, and some one, in a careless way, said: "Oh, see, there is a man praying!" and Dr. Greene said quietly: "Let us go over here till he finishes his worship," thus recognising, as he always did, the Japanese side of things.

His life-long interest in the school for foreign children, long after his own children had grown up, and were out in the world, was very great.

We were guests in his house, for several months, while he was working on the translation of the New Testament. The long hours of hard work spent in his study, and yet his willingness to help us,

in every way, to get on, I shall always remember.

He never enjoyed speaking in public, and morning prayers at the Dōshisha, when there were few professors to do it, and when his turn came frequently, worried him greatly. Once he came over to our house, saying, "I think I'll use the book of Proverbs for my morning talks; if I'm careful in its use, it will last a long time."

I recall his brave endurance of his great sorrow in the death of Mrs. Greene, shrinking from no duty because of it, making frequent visits to Kyoto on business connected with the Dōshisha, visits which must have been unspeakably hard for him. On these visits, he almost always came in for a cup of tea, and a chat by the fire.

As I stood by his grave, a few weeks ago, with many friends, who had come to do him honor, these thoughts passed through my mind: Not foolish was his giving up of country and friends, as it had seemed to me so long ago, but wiser and wider reaching in influence and power, both in America and in Japan, than his life would have been had he lived in his own country.

(Mrs.) M. L. Gordon.

Daniel Crosby Greene, An Appreciation.

My personal acquaintance with the founder of our Mission began thirty-five years ago last month, when Mrs. Pettee and I first landed at Yokohama, and were, for three memorable days, the guests of Mr. and Mrs. Greene in their charming home on the bluff.

My first impression of the man, confirmed by the acquaintance of all the years since 1878, laid special emphasis on his gifts as a conversationalist, and his high ideals of family life realized in a most remarkable manner. He and Mrs. Greene were preëminently home-makers and good talkers. They believed in the family as a sacred institution, and centered their work and influence there. Those of us who have sat at their table, will recall that they were so full of interesting information, and so ready to share it with their guests, that they were forced, at times, to interrupt each other with a good natured "Now it's my turn to talk." Then there were the Sunday evening hymn-singings, with Mrs. Greene presiding at the piano, always closing with Bishop Ken's "Glory to Thee my God this night."

Association with such a family circle was always like a benediction. The good influence exerted in this one way alone has been incalculable. Mr. Struthers who was one of the pall-bearers at the funeral, voiced the thought of many, when he said to a few of us that the heartiness with which Dr. Greene entered into the work of teaching his children revealed one of the finest traits of his character. He reviewed his college studies in order to sympathize with, and assist his own and other children. And after Evarts and Crosby and Jerome, and the rest of the eight young Greenes had gone to America, he continued his deep interest in the Tokyo school for foreign children, believing its proper maintenance to be one of the most important forms of international service in Japan.

Dr. Greene's fatherly interest in all the members of his own Mission was continued to the last. He was "Pa Greene," as his wife had been "Ma Greene" to us all. This attitude of and toward the founders of the Japan Mission of the American Board, had much to do with kindling and keeping alive that strong family feeling and loyalty that has prevailed among us. Not merely in priority of service, but in breadth of vision and balance of judgment, Dr. Greene was our leader and example. He was the statesman of our number, and perhaps it is not too much to claim, of the whole missionary fraternity.

He always maintained a sympathetic attitude toward the Japanese without being blind to their faults. He loved the people of this land and believed in their

earnest, progressive spirit. He served on all mission committees that had to deal with large questions. It was easy for him to get the inter-denominational, international view-point. His was the long look backward and forward, the wide horizon and the high idealism. In the last conversation I was privileged to have with him, which was on July seventeenth, he deplored the short-sightedness of those who, by dwelling unduly on some single point at issue, would stir up strife between Japan and America, or between the government and the people, or between teachers and students.

Of Dr. Greene's scholarly attainments and the public use to which he put them, it is not necessary for me to write. All who will read these pages know of them, especially of his efficient service in Bible translation and revision, his articles on international affairs, and his editorship, for nine years, of *The Christian Movement in Japan.* He was a purist in his writings, and the slap-dash, slang-spiced style of many modern penmen, distrest him sorely. Here is one quotation from an editorial in 1903. It reveals his breadth of vision and catholicity of spirit, as well as roundness of style, yes, and the energizing motive in all his missionary activity.

"No account of the Christian movement in Japan can be considered satisfactory, which does not include at least a cursory description of the political and social conditions in which this movement manifests itself. This would be true in any land, but it is especially true in Japan, where the Government touches the life of the indvidual at so many points, and where society shows itself so responsive to the new forces, the result largely of contact with the nations of the West. Certain of these forces might seem, at first sight, to run counter to the movement which it is the main purpose of these pages to describe, but, nevertheless, a more careful and comprehensive view will most certainly compel the conviction that even these opposing forces are restrained, nay even controlled, by an onward moving tide, which makes for intellectual, moral, and spiritual unity. The progress of that tide may be checked by tendencies born of race, or of protracted custom, but it is not stayed. As Christians we believe the goal of this tide is to be found in the Kingdom of God, a kingdom which is in harmony with all that is noble and true in the national aspirations of every people. It is under the influence of this faith that this survey is undertaken."

Together with my fellow-members of our greatly depleted Mission, I feel keenly the great blow we have just sustained, for we have lost indeed a father and a friend, a wise councillor, and an inspiring leader.

JAMES H. PETTEE.

The First Protestant Martyr and Religious Liberty in Old Japan.

In any account of Dr. Greene's services for the Japanese the story of Ichikawa cannot be omitted. Dr. Greene conspicuously efficient in Christian diplomacy for the Japanese, began when he was under thirty years of age, with an effort to rescue his teacher from prison.

After the arrival of Dr. and Mrs. Greene they finally selected Kobe as their center for work. A young man, Ichikawa, who had been keeper of a circulating library in Tokyo, accompanied them to Kobe as their language teacher. Ichikawa " was a literary man of quiet demeanor, much dignity, and good sense." He and his wife lived near Dr. Greene in Kobe, and daily conducted morning prayers with Dr. and Mrs. Greene and the servants, at great risk to himself and the servants. Missionaries were every where watched by government spies, some of whom visited Dr. Greene's house, with one pretence and another, to ascertain how and where Christianity was taught. Rev. O. H. Gulick and wife arrived in Kobe, and commenced study with Ichikawa.

The old laws against Christianity were

inoperative for some years after the opening of Japan, but were now enforced with terrible severity. Ten missionaries at Yokohama, Kobe, and Nagasaki, appealed, in May, 1871, to the Christians of England and America, to make vigorous efforts to secure religious liberty for Japan. The two families in Kobe were startled, on the morning of June 30, 1871, by a messenger reporting that, in dead of night, Ichikawa and wife had been carried to prison. Messrs. Greene and Gulick called that morning, to enquire from Governor Nakayama, the reason for the arrests. Their interview was with the vice-governor. Two years previously, while Nakayama was governor of Nagasaki, he had ordered the arrest of three thousand, or more, descendants of former Roman Catholics in villages of that province, and exiled them to distant parts of Japan. Scores died of exposure and inhuman treatment. This cruel order was executed by command of Kido, one of the highest and most enlightened, progressive statesmen of that time, who declared against the missionaries, because "they were sent to Japan to teach the people to disobey the laws." With such a governor and such officials in the central government, did Messrs. Greene and Gulick have to deal; the vice-governor said Ichikawa was arrested by secret police of the central government, and that he was charged with being a Christian, because he had a Chinese Bible, and a Japanese manuscript copy of Mark. The wife's offence consisted in not informing the police of her husband's faith. Ichikawa was not then a professing Christian. The officials would not tell Dr. Greene where Ichikawa was confined.

The missionaries reported the case fully to the American Minister in Tokyo. A treaty provided that servants in employ of missionaries should enjoy religious liberty. The Government claimed Ichikawa was not a servant. A few days after the arrest, a notification by the Imperial Government was published in the "Hiogo News," that the laws about religion must be strictly observed, and people were ordered to report all who spoke to them about Christianity. Therefore the efforts of Dr. Greene and the American Minister to secure the release of Ichikawa were fruitless. However, the case was fully reported to the American Government.

Early in 1872, the most important embassy that had ever left Japan, visited America and Europe, accredited to fifteen nations in treaty relations with Japan, to secure revision of treaties before the close of that year. Iwakura was head of the embassy, of which were Okubo, Ito, Kido, Terashima, and Tanaka. It was in Washington in March, and Joseph Neesima was invited from Andover, to accompany it as interpreter throughout the trip abroad. The embassy's prime object failed everywhere. America refused revision, chiefly because of the laws against Christianity. The Minister to Japan was on furlough, and furnished facts about Ichikawa's imprisonment. The information originally furnished by Dr. Greene, made this an important case in the argument for religious freedom in Japan. Persecutions gradually ceased, and Japanese officials became more tolerant. But the edict-boards (*kosatsu*) against Christianity were not removed till Feb. 19, 1873. Shortly after this Mrs. Ichikawa was released from prison, and went to Kobe to live with Dr. Greene. Ichikawa died in prison in, or near Kyoto, Nov. 25, 1872. On the night of his arrest, at his prelimary trial, he acknowledged himself a Christian. During his imprisonment, and under severe trials, his faith in God grew stronger, and, although not baptized, he died a happy and triumphant Christian.

GEO. ALLCHIN.

A Tribute to Dr. Greene.

Dr. and Mrs. Greene were the first missionaries of our Japan band, whom I ever saw: that was upon my arrival in Yokohama Oct. 3, 1877. I spent my first Japan summer in their family, at Arima, and after that, when I lived near Tokyo,

there were many visits to and from their family.

My first impression of the family as about the most ideal one I was ever in, has steadily increased through all the years. The balance of the two sides of the house was well nigh perfect, and in consequence the atmosphere of the home was sunshine itself. The children seemed strangers to any teary, stormy outbursts. If there was any grim theory or principle of discipline in the family, it was totally out of sight. I doubt if the children ever caught a glimpse of it. They just unfolded like blossoms in the sunshine, without a thought of what made this root so strong. Though I do remember one occasion when Jerome positively declined to take quinnine. I doubt if he considered it a frolic, but to an on-looker it took on that nature; for when Dr. Greene took in the situation, there was no more ado, no arguing, no dilly dally of persuasion, for speedily Jerome found himself on his back on the floor, with even his legs scarcely free, and his nose being held tight as in a vice, when, perforce, his mouth came open, and the quinnine went in, water followed so quickly he had to swallow it, for the grip was not released until the quinnine was down beyond recall. *When* Jerome learned to submit to the inevitable, I do not know, but there was no screaming nor howling after this episode; all was speedily as serene as a June day.

Dr. Greene's family was a most delightful one to visit, and one can hardly speak of him without including it, but as I am asked to speak of Dr. Greene especially, I must say that this was partly because the host had always something interesting or instructive to say; his comments and judgments on affairs and the events of the times, came from a statesman-like insight into the character, cause, and probable consequences of those events.

That he loved and was devoted to the Japanese, does not mean that he could not see their faults, and frankly criticize them.

To me one of Dr. Greene's most delightful traits was his ability—wise, learned, superior man that he was—to put himself into the attitude of a deferential listener; apparently every thing one said was worthy of consideration; he never interrupted, was patient, and attentive, and *interested* even until one finished. Because he was such a kindly listener, one left him with a comfortable feeling of assurance that one's opinions and ideas were worth consideration. I never left him as I have left some people, feeling as if I were an idiot: on the contrary on leaving him, I had always not only a higher opinion of him than before, but of myself, too, I believe. I think it was because he seemed to call out the best in one. Naturally, conversation with him was a delight.

Of his kindly dignity and genuine, perfect gentlemanliness there is no need to speak, for they were the same to all; neither is there any need to expatiate on his all around ability, or to specify his many virtues, for we all know he was a leader and a true nobleman. I believe his influence ran in many unseen channels and was much more far reaching—even beyond Japan—than is well known. It is impossible to estimate how much we, as a Mission, owe him as the founder of it, or how the religion or cause we stand for, could have been more nobly represented, than by him, as well as by those others who have left us: Gordon, Davis, Atkinson, DeForest. We have met with an irreparable loss, especially in Dr. Greene.

There is now but one man in active service, left in our Mission, who was here when I came to Japan.

Though I had seldom seen Dr. Greene in these last years, since I've been "down country," knowing that he has gone from us, I personally *miss* him. I mourn our loss. It feels more lonely, that he has gone from this world.

(Miss) H. Frances Parmelee.

The Passing of Dr. Greene, "The Father of the Mission."

While not entirely unprepared, it was nevertheless a shock to read in the tele-

gram put into my hand at 7 a.m. Sept. 15, "Father died this morning. Can you come?" Four days before, while on the train *en route* for Yokohama, to meet our latest recruits, I was surprised to meet Miss Greene, who was on her way to Hayama, in response to a telegram of the evening before, to the effect that her father was much worse. I decided quickly to accompany her, with the thought of helping in case of need, but, on our arrival in Zushi, the station for Hayama, we were met by Roger Greene, who announced that there had been a great improvement since sending the message to his sister. As there was no chance of seeing the patient that night, and there seemed no need of assistance, I took the train, a few minutes later, for Yokohama.

The next word was the telegram referred to above. By 4 p.m. I was in conference with the members of the family in Hayama, and from them learned something of the last hours. The change for the worse came rather suddenly, on the Sunday afternoon, when the physician in charge, advised the presence of family and relatives. Heart action had become feeble, thus rendering it almost impossible to throw off the constantly accumulating phlegm, and until just before the end, the suffering was intense.

Thanks to the efforts of Mr. Yamada Yahiko, long Dr. Greene's personal helper, all arrangements had already been made, to convey the remains to the home in Azabu, Tokyo, so I returned at once to the capital to assist in the preparations for the funeral, set for the 17th. On the evening of the 16th, a number of us, including some of the old Kumamoto band, met the casket at Shimbashi station, whence it was brought to the house, and placed for the night, in the study. At 1 p.m. the next day, a few friends gathered at the home, and after the Scripture had been read by Dr. Cary, and Dr. Harada had voiced our desires in a brief prayer, the body was taken to the family church in Bancho, for the principal service.

Needless to say, the building was full to overflowing. Nobles, statesmen, educators, philanthropists, business men, missionary associations, and denominations, were all represented, and, as the casket was borne up the aisle, in the hands of four Japanese and four Westerners, all of them personal friends of the deceased, the great audience rose to its feet, standing in perfect silence till the bearers had done their work. The casket was placed before the pulpit; on it was the Emperor's decoration, and on both sides and in front were wreaths and stands of flowers, most beautiful and costly, and sent from many quarters, high and low, in honor of the dead.

The service was simple, in accordance with the wishes of the family. Two Japanese hymns, and two English favorites—"Jesus, the very thought of thee," and "Sun of my soul," the 90th Psalm and part of the great resurrection chapter, a brief sketch by the pastor, with personal touches thrown in, a most fitting tribute by Dr. Imbrie, a Presbyterian friend of long standing,—written tributes from the AssociationConcordia(Baron Shibusawa), the Dōshisha (Dr. Harada), the *Kumi-ai* churches (Rev. Hirata), prayer by Rev. Ebina, the benediction by Rev. Chappell, of Aoyama, all within an hour and a half, and exceedingly impressive throughout.

For an hour afterwards the long procession wound slowly along the way to the Aoyama Cemetery, where, after the reading of the Episcopal service for the dead, by Rev. Cholmondeley, of the S. P. G. Mission, the body was laid to rest beside that of the faithful wife, who had preceded him by three years.

It was with mingled feelings that the members of the American Board Mission present, went away from the cemetery that evening. Something had snapped. The connection with the first beginnings of our mission work was broken. There was a sense of loneliness. Tokyo seemed different, somehow, from what it had been—a great light had gone out. But there was also a feeling of gratitude that such "an honorable man" had lived so long to grace us with his presence, and

bring credit upon the cause he loved and represented, and, finally, was there not a great desire to emulate the life just passed? Not, of course, in any spirit of petty imitation, but in ideals, in purposefulness, in sympathy, and in power that should attract men to Him who called us, and sent us hither with His message.

H. PEDLEY.

Address by Dr. Imbrie at the Funeral.

The following is the address delivered by Dr. Imbrie at the funeral of the late Dr. Greene:—

Dr. Gordon, Dr. Davis, Dr. De Forrest, Dr. Greene—all old friends, and Dr. Greene the oldest and nearest of all—have all now entered into that within the veil.

When I first came to Japan Dr. Greene was engaged in the translation of the New Testament with Dr. Hepburn and Dr. Brown. Dr. Hepburn and Dr. Brown were men whose names will always be held in honor and affection; but they were both many years older than Dr. Greene, and soon after we came to know each other, I well remember his saying that it was a joy to him to have one of his own age to company with.

That friendship then formed continued for nearly forty years, never broken, never warped, never strained. We knew each other, confided in each other, trusted each other. Now he is gone, and Japan will never again be quite what it has been. When I enter your assemblies there will always be to me one face missing. These are the thoughts that fill my mind as I stand speaking to you; but I will say a few brief words of other things.

The life of Dr. Greene in Japan was almost exactly coincident with the Era of Meiji; and few men in Japan have had so deep, so sympathetic, and yet so discriminating an interest as he, in all the events of the era, as they came crowding one upon another. Its advances and its checks, its achievements and its shortcomings, its difficulties, its dangers, and its promise were always present to him. No one could long converse with him and not know that that is true. But Dr. Greene was not only a deeply sympathetic observer. It is just to say of him that he himself was one of those who helped to make the era what it was.

The Era of Meiji was a wonderful era. The more one thinks of it, the more evident that is. It has seldom happened in the history of a nation that so short a time has been so filled with rare achievements; and among the great events of the era, in my own mind and heart, not one of them is so great in its far reaching consequences as the planting in Japan of the Christian religion. In that planting Dr. Greene has had a place and deserves a name. I need not go into details. Some of them have already been given. I will say only this, but this will suffice. Of all the Christian missions and all the Christian churches in Japan there is no mission and there are no churches that have done more to plant Christianity in Japan than the mission of which Dr. Greene was a member and the churches with which it is affiliated. And is it not true that on many of the pages in the history of that mission and those churches there is written his name?

One need not be a keen observer of the signs of the times to see clearly that the world is now entering a new epoch in its history. Now, as never before in all the past centuries, East and West are coming into close contact. Out of that contact there are already looming up problems that will tax the best statesmanship to its utmost. Problems in politics and economics: problems of race and religion. The best statesmanship of the best statesmen will do much for their solution; but they will never be finally and perfectly solved until there is quickened an international spirit in which the spirit of Christ shall be dominant. That was a thought that was always pregnant in the mind of Dr. Greene; and he was always ready to do all in his power to quicken that spirit. And never was this more true than in

the last months of his life, when the days of his pilgrimage were numbered.

When I was thinking what I should say to you, this thought came into my mind, Is there not some word which we shall all regard as rightly describing Dr. Greene and his life? Is there not some word, some expression that we can always couple with our remembrance of him? I think there is.

How wonderful is this universe of ours. It was wonderful when the Psalmist looked up into the night and said, "The heavens declare the glory of God and the firmament showeth forth his handiwork." But how much more wonderful is it now that we are beginning to read its long story and to peer into its mysteries, myriad and fathomless. Yet all this great universe is little in itself in comparison with what it is when we remember its meaning, its purpose, its end; when we remember that "great, far off, divine event to which the whole creation moves." That great, far off, divine event is that for which we pray when we say, Thy kingdom come. The kingdom of God—the kingdom of life and light and peace and love and righteousness—the eternal kingdom of God. That is the great work of God; and in that work my old friend and yours was a fellow worker with God.

A fellow worker with God. To him therefore belongs the promise pledged to all those who seek first the Kingdom of God. To them all things shall be added. In the kingdom of their father they shall shine as the sun forever. A fellow worker with God; a fellow worker with God for the kingdom of God. And so we sorrow not as those without hope.

Japan Mail.

nera [illegible]s

By the usual curtesy of the Government-General of Chosen, we have received the latest Annual Report on Reforms and Progress in Chosen, for 1911-2. It is a quarto of 272 pages, like previous Reports, replete with fine pictures, and has four fine maps, including one of Korea, with provinces, cities and towns, roads and railways indicated, and one illustrating the magnificent railway bridge over the Yalu.

* * * * *

A most interesting memorial service in honor of Dr. Greene, was held on the afternoon of Sept. 24th, at the house of Mr. S. Egawa, in Okayama. Mr. Egawa was, for several years, a servant in the Greene household. He has since accumulated quite a property, and retains his old love and respect for Dr. Greene and family. About twenty persons were present, including Dr. Pettee, Mr. H. Kato, a former clerk of Dōshisha trustees and the head of Okayama Commercial School, an Oberlin graduate. Pastor Nagasaka had charge, and some very high tributes were paid to Dr. and Mrs. Greene and their children.

* * * *

On the 21st of September were held the opening exercises of the new outstation of Rumoi, in the Province of Teshio. Rev. Masao Uchida took up his residence in Rumoi on the 15th, and regular services were begun the following Sunday. A service of worship was held in the morning, Mr. Rowland leading the service, and Mr. Uchida preaching the sermon. Fortunately one of the newest members of the mission, Rev. Jerome Crane Holmes, could be with us. And in the evening he made his first address to a Japanese audience. The work begins thus auspiciously in this thriving new seaport. It promises to be not the easiest. But it is an important town to evangelize, and is strategic.

* * * *

Dr. Greene will continue to be sorely missed in the councils of the American Peace Society of Japan. From the time of the first informal preliminary conference, which resulted in the choice of a promoting committee for the formation of such an organization, Dr. Greene had been prominently identified with the organiza-

tion. He served as Vice-President, member of the Executive Committee, and President. Before the Society was formed no one saw more clearly than he the important work which such an organization could perform. At the time of his death, Dr. Greene was chairman of a sub-committee, which had under consideration the advisability of arranging for an adequate celebration in Japan, in 1914, of the completion of the close of the hundredth year of Anglo-American peace. *Japan Weekly Mail, Oct. 11.*

* * * *

In view of Dr. Greene's long connection with the Dōshisha it seemed fitting that this institution should hold a service in his memory. From 1881 to 1887 he occupied the chair of Old Testament exegesis. It was while serving in this way that he planned some of the permanent buildings and superintended their erection. At the time of his death he was one of the Directors of the Dōshisha, a position that he had held for many years. On the afternoon of Sunday, October 12, the memorial service was held in the hall of the Theological School. Rev. Mr. Koki had charge of the exercises. President Harada read a sketch of Dr. Greene's life, after which addresses by Dr. Learned and Hon. Eisuke Nakamura recalled Dr. Greene's services for the Dōshisha, and narrated incidents in his life. It had been hoped that Rev. Takayoshi Matsuyama, who for many years was closely associated with Dr. Greene, especially in connection with the translation of the Scriptures, might be one of the speakers.

* * * *

We spent two happy years in Chicopee, Mass., high school. Not long after, the city boasted a son, whose name was on well nigh every lip in America, Edward Bellamy, who, by "Looking Backward," set the world agog by a suggested new social order. Mr. Pedley's brother, Rev. Hugh Stowell Pedley, B.A., D.D., pastor of Emmanuel Congregational Church, Montreal, where he has been settled a dozen years, issued a story last June (Briggs, Toronto), in the interest of church union in Canada, between Congregationalists, Methodists, and Presbyterians. "Looking Forward: The Strange Experiences of the Rev. Fergus McCheyne," Dr. Pedley tells us, owes its method of treatment of the problem, to Bellamy's famous book. "There is a feeling wide-spread and deep seated, that our Protestant life needs to be reorganized," and the story sets forth strongly the present evils, and the advantages involved in union. "Elsie's Story" is the most powerful chapter, and if anyone can read it with dry eyes, he can do worse than we.

* * * *

The Y.W.C.A. of Kobe College held a week-end district conference, October 17-19. Delegates from Osaka and Himeji were in attendance, besides representatives from other Kobe schools. The largest attendance registered at any one session was two hundred and forty. Miss Michi Kawai, of Tokyo, was present during the whole conference, and by her personal influence, as well as by her public addresses, contributed greatly to the success of the conference. Pastors Imaizumi and Yonezawa conducted helpful Bible classes. Inspiring addresses were given by Mr. Kato, editor of the *Kirisuto Kyō Sekai*, Miss Tsune Watanabe, Madam Hirooka, of Osaka, Prof. Koyama, of Kansei Gakuin, as well as Prof. Yokogawa and Dean Kimura of the college. But some of the most valuable results of the conference will be found to come from the interchange of experiences with girls in other schools, and from the new sense of power and responsibility that has come to the students here, through the successful carrying out of their plans, made at much cost of time and effort.

* * * *

At the Westboro, Mass., Cong'l Church, at which Dr. Greene was ordained, there was an interesting memorial service on Sep. 30, at which Dr. J. C. Berry was the principal speaker. Mrs.

Greene's relatives, the Forbeses, were present, and her cousin, Mr. Frank Forbes, as introductory, gave some very interesting memories of both Dr. and Mrs. Greene. Mr. Greene never attracted his attention, for he was a sober, serious, reserved, quiet youth, until he began to go with their cousin. Then Mr. Forbes began to take notice of him, and the more he saw of him, the more he admired him. After the service a gentleman remarkt that he was much drawn to Mr. Greene, when a boy, because of the notice Mr. Greene took of him, and the kindly interest with which Mr. Greene seemed to regard everyone whom he could help. To us who have known Mrs. Greene's remarkable efficiency in missionary work, it is amusing to learn that Mr. Forbes stated it was gravely doubted, at the time of her marriage, if one so jolly, lighthearted, and in for a good time, could make an acceptable missionary.

* * * *

A score and a half years in one station and one form of work is not yet so common in Japan as not to deserve special attention. Thus it was worth while for over three hundred—teachers, alumnae, pupils, and a few special invitees—to gather at Kobe College on Oct. 25 to celebrate Miss Searle's thirtieth anniversary in Japan. The usual program for a formal occasion followed the opening devotional exercises, and speeches of appropriate congratulation were given by representatives of the alumnae, the students, the guests, the faculty, and the Board of Managers. Dr. Cary, as president of the Board, gave a particularly felicitous address. The presentation of a gold watch from the alumnae and faculty, and of two rolls of silk from the student body, gave the recipient opportunity for a reply to the congratulations of the day, many of which had come in by telegram. The formal exercises were followed by a brief program of entertainment presented by some of the school-girls,—the part most intelligible to foreign ears being a vivacious presentation of the "Mad Tea-Party" from "Alice in Wonderland." There was nothing mad about the celebration, however, nor in the recognition of the great services Miss Searle has rendered Kobe College, alike in administrative and educational lines during these thirty years. A fact that added to the joy of this celebration was that Kobe College was just welcoming the dean it has been searching for for some years. In Mr. Tokuzō Kimura, who is the first to take this important position in the institution, it believes it has found the man it has so long needed. To be sure, in responding to the addresses of welcome, he claimed that he had only "the knowledge of ignorance" and "the experience of inexperience." But with study at Leland Stanford University and in Europe, and with teaching in Sendai and in Formosa, and with an evangelistic Christianity in his heart, he seems to be well fitted to take the position of leadership to which he has been called.

* * * *

Dr. Learned, who wrote the biographical sketch of Dr. Greene, was prohibited by several considerations relating to space and plan of this issue, from introducing matter of a personal appreciatory character, but the very length of his excellent sketch testifies to the writer's high appreciation of the founder of our Mission. Had not the limits of our columns restrained him, he would have added more in the purely biographical line, referring to the LL.D. which Dr. Greene received from his *alma mater* in 1909, when home on furlo, and to other important incidents in his life. As Dr. Greene was a member of the *Kiitsu Kyō-kai*, or Concordia Association, it is of interest to note what Bishop Cecil Boutflower, of Tokyo, says in reference to "an invitation to a semi-religious league for the elevation of international ideals, known as the *Kiitsu* Association. Every Japanese syllable has several different meanings at least. It was easy to guess that *it-su* meant untiy: so I asked my

Japanese secretary what *ki* would mean. He replied that he could not possibly tell, unless he saw the written character. So I asked him to write various words pronounced *ki*. Next day he handed me seventy-two, saying there were others, but these were all he knew. The particular *ki* in question happens to be No. 3, *spirit*, so that *kiitsu* is equivalent to 'unity of spirit.' This may give some idea of what a desperate language Japanese is, and what learning it by ear involves." We append the table, but our impression is that the Bishop is mistaken about the identification as No. 3; we suppose the *ki* is No. 36. (See XVI. 1).

木	黃	氣	季	機	忌
1 Tree	2 Yellow	3 Wind, Spirit	4 Season	5 Occasion	6 Hating Mourning
記	紀	奇	期	生	騎
7 Record	8 Chronicle	9 Singular Uneven	10 Period	11 Pure Crude	12 To ride
基	鬼	危	器	綺	貴
13 Foundation	14 Devil	15 Dangerous	16 Vessel	17 Fine silk stuff	18 Noble
汽	儿	起	輝	來	棋
19 Steam	20 Desk	21 Stand	22 To shine	23 To come	24 Game of *Shogi*
詭	驥	規	幾	耆	企
25 Fallacious	26 Swift horse	27 Rule	28 Nearly	29 Old man	30 Plan
希	龜	匱	樹	着	歸
31 Wish	32 Tortoise	33 Coffer	34 Wood, Tree	35 To wear	36 To return
已	既	喜	軌	棄	寄
37 Self	38 Already	39 Joy	40 Orbit	41 To cast away	42 To approach
肌	跪	悸	譏	飢	徽
43 Skin	44 To kneel	45 Fear	46 Rebuke	47 Hunger	48 Mark
旗	揮	羈	祈	麾	餽
49 Flag	50 To wield	51 Sojourn	52 Prayer	53 A kind of flag	54 To offer
畸	剞	虺	熙	崎	枳
55 Odd	56 Engraving	57 Rumbling	58 Pleasant	59 Steep	60 Hovenia dulcis—a tree
毀	箕	稀	碁	姬	饋
61 To break	62 Winnow basket	63 Uncommon	64 Game of *Shogi*	65 Princess	66 To send
虧	杞	毅	覬	戲	喟
67 Damaged	68 Absurd	69 Bravely	70 To covet	71 Play	72 A long sigh

Personalia.

Chas. Richmond Grover was born to Prof. and Mrs. Dana Irving Grover, at Tokyo, Sep. 17, 1913.

Mrs. Frances Hooper Davis returned from China by the *Takeshima Maru*, reaching Kobe, Sep. 19.

Mrs. John Cutting Berry attended the opening of the new Miss'y Home, Auburndale, Mass., Oct. 16.

Miss Edith Curtis is studying at the Language School, and resides at 12 Honmura Cho, Azabu, Tokyo.

By the *Empress of Japan*, Oct. 31, Mrs. Mary Avery Greene Griffin, sailed from Yokohama, for America.

Miss Mary Ellen Wainwright thinks she has no less than one hundred and forty-eight varieties of Japanese seaweed.

Chas. Reynolds Warren, son of Rev. Chas. McLean Warren and Mrs. Cora Keith Warren, was born at Kyoto, Sep. 24, 1913.

Miss Mary S. Turner, a cousin of Miss

Searle, and a visitor in Japan a few years back, is now at 320 No. Jefferson St., Ottumwa, Iowa.

On Oct. 11 a memorial service in honor of Dr. Greene was held at Central Cong'l Church, Boston, at which Rev. Sam'l Colcord Bartlett spoke.

Rev. Otis Cary, D.D., had a good article on Dr. Greene in the October *Japan Evangelist*, and Dr. Barton had another in *The Congregationalist*, Sep. 25.

It is good news that Miss Katherine Berry, of Worcester, Mass., is much improved in health. She personally planned and supervised the details of her sister's wedding.

Mrs. Katherine Scott, M.D., on her way to America, after a two years' substitution for Dr. Parker, of our Madura Mission, spent a night with the Learneds at Kyoto.

Miss Ann Cobb, a graduate of Wellesley in 1896, arrived at Yokohama Sep. 1, by the *Shinyo Maru*, in company with her brother and family, and will spend a year with them at Kyoto.

Mrs. Ida McLennan White sailed for home Oct. 2, leaving Kobe by the *Shinyo Maru*. "She is getting along very well indeed, to all appearances" is the report from Honolulu.

Miss Cornelia Judson left Kobe, Nov. 3, by the *Kleist*, for Burmah, where she will attend the Judson centennary, and then proceed thru India, on her way to the United States for furlo.

Rev. and Mrs. H. C. York, of Vaddukoddai, Ceylon, reacht Kobe Oct. 2 by the *Shinyo Maru*, and after brief stops at Kobe and Kyoto, rejoined the ship at Yokohama, for their home journey.

Mr. Hollis Adelbert Wilbur, for several years Y.M.C.A. Sec'y at Kobe, and Mrs. Wilbur, sailed Oct. 1, by the *Chiyo Maru*, for Shanghai, where he has a larger sphere of Y.M.C.A. activity.

The Donaldsons are at Fullerton, near Los Angeles, where he teaches in high school. They heard Dr. Gulick's sermon at Dr. Day's Church, and secured the former for two addresses at Fullerton.

Mr. Geo. M. Newell, Mrs. Mary R. Newell, and their two children were among the *Siberia* party, who stopt at Kobe. The Newells were returning to our Foochow Mission, and left Kobe Sep. 18.

Mr. Roger Loomis secured his Lit. D. in July, at Oxford, England, where he was a Rhodes scholar. He has been appointed instructor in Illinois State University, where Prof. Evarts Greene is dean.

Altho the last "Christian Movement" has Miss Julia Gulick in the necrological list, we have tangible evidence, in her own handwriting, that up to Sep. 23 she was hale and hearty at 2451 Manoa Av., Honolulu.

Miss Isabel Mary Tennant, B.A., of Leeds, England, studied at Reading, and took her degree at London University. She is recently from Jamaica, where she taught three years. She is teaching music at Kobe College.

John Davidson Frame, M.D., of the Northern Presbyterian Persia Mission, brother of Prof. M. S. Frame, fortunately was in Japan on his way home on furlo, and attended the wedding. His station is Resht, Persia.

Miss Fanny Bradley Greene, after visits at Kyoto and Kobe, sailed from the latter place, Oct. 31, by the *Tamba Maru* for Shanghai, *en route* to Hankow, to visit her brother, U.S. Consul-General Roger Sherman Greene.

Rev. Jerome Crane Holmes and Mrs. Holmes took up residence about the end of last month, at 12 Hommura Cho, Azabu, Tokyo, and Miss Elizabeth Wilson Pettee makes her home with them—all being engaged in study at the Language School.

Mrs. Lucius Chapin Porter and children reacht Yokohama, by the *Nile*, Oct. 8, and sailed from Kobe by the *Santo Maru*, Oct. 14, for Tientsin, meantime participating as matron of honor at the nuptials of Rev. M. S. Frame and Miss A. S. Browne.

Rev. Henry Topping, of the Baptist Mission, Morioka, writes from 212 So. Euclid Av., Pasadena, Calif., that he

frequently sees Rev. Sidney Lewis Gulick, D.D., "who is in much demand, and is doing much to dissipate misunderstanding of things Japanese."

Miss Anna Wynona Kauffman, of De Graff, Ohio, graduated in 1911 at Oberlin, and then taught until her appointment to our Shansi Mission, where she will join the Taiku Station. She came on the *Siberia*, and left by the *Santo Maru*, with the No. China party.

Bishop Hugh James Foss, S.P.G., has been a resident of Kobe well on to forty years. His many friends were pained on learning that soon after his return from vacation on Rokkozan, he discovered that he has a serious complaint, necessitating return to England.

Mrs. Sidney Lewis Gulick's operation proved a minor one, requiring eighteen days in hospital, from which she returned in good spirits, and with an out-look for better health than for years past. She and Dr. Gulick planned to start from California Oct. 18, for the Board Meeting at Kansas City, and Oberlin.

Mr. Henry M. Loomis has been appointed one of three members of a Board of Food and Drug Inspection, whose duties are to advise the Sec'y of Agriculture in matters relating to the law about food and drugs, and, at times, to act in place of the Sec'y. We congratulate his parents, Rev. and Mrs. Loomis, of Yokohama.

Rev. Chas. Alfred Stanley and Mrs. Stanley, both graduates of Marietta College, arrived at Kobe, Sep. 15, by the *Siberia*, and after visiting at Kyoto and Kobe, sailed on the *Santo Maru* Sept. 20. They expect to spend a year at Tientsin for study of the language, before resuming other work in our North China Mission.

Rev. Hugh Stowell Pedley, D.D., is a Congregationalist "dyed in the wool," as his father and maternal grandfather, Stowell, were Congregational ministers; the latter was a professor in an English Congregational College. Dr. Pedley served in pastorates at Coburg, Ont., and Winnipeg, Man., before settling at Montreal.

Miss Mabel Irene Huggins arrived at Kobe with the No. China party Sep. 15, and left with it on Sep. 20. She is a graduate, 1910, of Washburn College, and her home is in Topeka, Kan., where she was a member of Rev. Dr. Chas. Sheldon's church. After a year's graduate study, she taught two years before her appointment to our North China Mission.

Miss Ethel May Long, daughter of Rev. Luther K. Long, of Calumet, Mich., graduate of Olivet College, 1910, and since a teacher in Michigan, reacht Kobe, Sep. 15 by the *Siberia*, and after visits at Kobe, Nara, and Kyoto, sailed by the *Santo Maru* for Tientsin Sep. 20, to join our North China Mission. Miss Long knew Mrs. R. H. Davis at Olivet.

We regret that Rev. Horace H. Leavitt, D.D., of Somerville, formerly and very early, of our Mission, at Osaka, continues very ill at his home, suffering severely from paralysis. The deepest sympathy of all present and former members of our Mission goes to him. We reall what a very kindly, cordial note he wrote for our Fortieth Anniversary Number (XIII. 5).

Mr. and Mrs. Wm. Bacon Pettus arrived at Yokohama, Oct. 21 by the *Minnesota*. After a flying visit at Kobe, Mr. Pettus, pusht on to Shanghai. Mrs. Pettus (Sarah DeForest) after a visit with her mother and sister at Sendai, and with her sister, Miss DeForest, at Kobe College, sailed, with her two little boys, from Kobe, Nov. 3, by the *Kleist*, for Shanghai.

Miss Carolyn Titcomb Sewall, of Worcester, Mass., a graduate, 1910, of Mt. Holyoke College, taught two years and was Y.W.C.A. Sec'y at her *alma mater* 1912-3. Her father is pastor at Worcester. She joins our No. China Mission, to be at Tientsin. She formed one of the party arriving at Kobe, Sept. 15, but sailed on the 18th for Shanghai, after a visit at Kobe College.

Mrs. Ilsie Atkinson King very kindly secured flowers for Kobe Station, for the funeral. She writes: "We grieve for the loss of Dr. Greene. He and his have

always been specially close friends of my family, and he leaves such a gap! It seems as if all my father's special friends were leaving us to join him in a better home." Mrs. King has gone to England, with her children, who are to study there.

We are glad that Rev. Wm. Leavitt Curtis' severe accident apparently was not serious. On the thirtieth ultimo as he was sitting in his study, a heavy iron weight fell from the top of a book-case and struck him on the head. It is said that "darkness brings out the stars," and so did that weight. A surgeon drest the wound for three days, and Mr. Curtis tho still somewhat dizzy, was up and about on the 4th.

Miss Nettie Lorena Rupert, of Magrew, Ohio, after graduating at Wooster University in 1905 and taking her M.A. there in 1906, engaged in teaching among the Mountain Whites until her appointment to Japan. She spent the time between her arrival and the opening of the Tokyo Language School, Oct. 1, at Kobe College. She will study in Tokyo, and live with Mr. and Mrs. Gilbert Bowles, at 30 Koun Machi, Mita, Shiba.

Rev. and Mrs. Orramel Hinckley Gulick were planning to leave Boston for Honolulu about the middle of last month. Mrs. Gulick had barely escaped an attack of pneumonia. Mr. Gulick had completed his examination of all the missionary correspondence from Hawaii, covering the forty years from 1819 to 1849, and he was very enthusiastic over the results of his work. He returns with copious extracts and notes for his projected History.

Miss Martha Nelson Hooper, of Washington, D.C., sister of Mrs. J. D. Davis, Kobe, reacht Yokohama Sep. 22, by the *Empress of Asia*, and will spend the remainder of 1913, in Japan. She is on a trip around the world, visiting India, Egypt, and other lands. She is accompanied by her friend, Mrs. J. Evans Roberts, of Washington, D.C. They attended the imperial birthday ball, and the imperial chrysanthemum garden-party, at Tokyo.

Prof. John Winthrop Plattner, Yale '85 and professor of history at Andover Theological Seminary for the last twelve years, is spending a year in a tour of mission fields, and has given six weeks to Japan, where he has witnessed some special events, such as the annual meeting of the *Kumi-ai* churches in Tokyo, and the celebration of Miss Searle's thirtieth anniversary in Kobe. It is of interest to the Mission to know that it was Prof. Plattner who preached the ordination sermon of Rev. George Emerson Cary last year.

Prof. Paul Reinsch, of the University of Wisconsin, past thru Japan last month on his way to Peking, where he serves as United States Minister. This seems to be a high class appointment, as Prof. Reinsch, for years back, has been a student of oriental politics and affairs. In 1900 he publisht "World Politics at the End of the 19th Century as Influenced by the Oriental Situation"; in 1902, "Colonial Government"; in 1911, "Intellectual Currents in the Far East"; in 1912, "The New South America."

Mr. Raymond G. Urch, Y.M.C.A. teacher in Nobeoka Middle School, Hyuga, spent his holiday, Oct. 17, in climbing Mt. Kirishima, one of Kyushu's four or five active volcanoes. This is the peak (Takachiho) on which Ninigi no Mikoto alighted when his highness came down from heaven. There are two peaks of a small range or mass, the higher of which seems to be a burnt out crater, with a lake, and it is to this that Mr. Urch refers when he says: "We had a splendid trip at Kirishima; took a dip in the lake on top; it couldn't have been colder without ice around the edges" (XIII. 3).

Dr. Gulick reports: "I hear Miss Harwood is now rapidly failing and does not expect to live much longer," but after calling on her, "I found her much better than I feared. She has changed her physician and as a result of ten days' treatment, feels much better, but she is not yet certain as to results. She is now beyond surgical treatment. She is very

cheerful." She has certainly made a very long and most brave fight for life. She is a woman of high consecration to the noblest ideals of Christian service. In the past we have traveled with a gentleman, in whose family she resided for some time, and his testimony to her devotion and success in service was a fine one.

Miss Helen Cary Berry, daughter of John Cutting Berry, M.D., and Mrs. Maria Gove Berry, of Worcester, Mass., was married to Rev. Horace Flavel Holton, at the bride's home, on September 26. After a week's honeymoon at the Berry summer cottage, Bath, Me., the newly wedded couple gradually made their way to St. Louis, Mo., where their home is at The Nevins' Apartments, 5504 Cates Av. From a long account, in a local paper, we judge the wedding was quite a brilliant affair. The bride was born in Japan, when her parents were members of our Mission. She graduated at Wheaton Ladies' Seminary, and at Miss Wheelock's Kindergarten Training School, after which she taught kindergarten in the Worcester schools. Mr. Holton is a graduate of Amherst and of Yale Divinity School, and is settled over the First Cong'l Church, St. Louis—one of the ablest of the young men in the Cong'l Churches. (XVI. 7).

Rev. Murray Scott Frame, professor of political science in the North China Union Arts College, at Tungchow, and member of our North China Mission, came to Kobe, by the *Eiko Maru*, Oct. 2, a few days previous to his marriage to Miss Alice Seymour Browne, of the same Mission. She arrived at Yokohama, Oct. 8, by the *Nile*, and the quiet, but very pretty wedding occurred at Kyoto, Oct. 10, at the home of Rev. Edward Scribner Cobb and Mrs. Cobb, the United States Consul at Kobe, Mr. Geo. N. West, being present, and the ceremony being performed by Rev. Otis Cary, D.D., of Kyoto. After the marriage the bridal couple went to Arima for a week, and sailed for Tientsin, Oct. 20, from Kobe, by the *Takashima Maru*. Miss Browne was born at Harpoot,

Turkey, daughter of Rev. J. K. Browne, long a missionary of our Board in Turkey. She graduated at Mt. Holyoke in 1900, studied at Hartford Theological Seminary till 1903, when she took the degree of B.D., then acted as assistant secretary at the rooms of the Woman's Board for Foreign Missions, at Boston, until 1905, when she entered service as member of our North China Mission, where she continues. Mr. Frame graduated at Wooster University, Wooster, Ohio, in 1901. From then till 1904 he was teacher in the (Presbyterian) Forman Christian College, Lahore, India. He studied at Union Seminary, 1904-7, was a student of the American Institute of Archæology in Palestine, 1907-8, at the University of Berlin, 1908-9, at Columbia University, 1909-10, where he took his M.A. During several years he specialized in Arabic in expectation of going to India under the Presbyterian Board, to work among the Mohammedans, but Mr. Frame accepted an appointment to our North China Mission.

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